A U M

Time is the judge of men, things and movements. Time is very sure. Therefore work on in peace, knowing that he who draws his only strength from opposition is doomed to perish, while he whose inspiration wells up within himself can never be destroyed.

—Book of Items.

# THEOSOPHY

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## "H. P. B."

EMBODYING Humanity, came H. P. B.—and Humanity saw the common woes of flesh borne by her as proof of her frail fallibility. Embodying Philosophies of ages past and yet to come, H. P. B. was sport for would-be philosophers. Embodying Religion—freed of hypocrisy, sham, pretence by sacrifice of all that ordinary men hold dear for Life Impersonal—H. P. B. was anathematised by all religionists. Embodying Science—all-inclusive, touching the universe in every place and part, involving it in every principle of being—H. P. B. met the bigotry and scorn of Modern Exact Science. The scientists, the religionists of her day made of her Arch Conspirator.

Was H. P. B. Conspirator? Yes. The nature of the conspiracy has long since proved itself to be the freeing of Humanity from the dogmas and authority of both Science and Religion; not to make new dogmas of Theosophy; not to make new authority of herself; but to drive all men to assume their *own* authority, and to make—if dogmas they must have—dogmas of their own learning and experience.

*Why* all the Titan labors, sorrows, suffering of H. P. B.? For ambition's sake? Yes. She herself confessed it: "If out of the Theosophists who have already pledged themselves I can place on the right path half a dozen or so, I will die happy."

Vast significance of a then unknown ambition—a nucleus of universal Brotherhood!—only a few to tread the small old Path without a backward turn, ready to sacrifice as She did; courageous to endure contumely as She did; fearless to battle for Humanity—for those most deaf to the Message—as She did; able to defend the Truth and its Custodians as its Servers against the whole world's malice cry.

Such an one as This is difficult to find!

# WORLD-IMPROVEMENT OR WORLD-DELIVERANCE?

THEOSOPHY has sometimes been confused with Vedantism, and very often it has been confounded with Buddhism. For this there are various reasons: the Masters of H. P. B. announced themselves as followers of the *esoteric* or real teachings of the Buddha; H. P. B. and Col. Olcott "took *pansil*" in the Buddhist faith; many of the terms and many of the doctrines of Theosophy, Vedanta, and Buddhism are identical as words and similar in acceptation; Mr. Sinnett's use of the phrase "Esoteric Buddhism" as the title of one of his books was misleading; the great attention paid by H. P. B. in her writings to the leading Oriental scriptures has been largely misconceived and misunderstood by students, as have her public presentations of Theosophical philosophy itself. Finally, the plain fact is, that Theosophy comes from the same *Source* as Vedanta, Buddhism, Judaism, Christianity, Zoroastrianism, and every other great religion. That source is the Great Lodge of the Masters of Wisdom, not any particular Messenger or Message.

The Wisdom-Religion itself is to-day just as much the *Secret Doctrine* as it ever was, to all but the Masters of Wisdom Themselves and their *Initiated* Chelas or Disciples. This is often forgotten by those who study books and practices, and so misconceptions and misapplications are inevitable, even among the most intelligent, sincere, and devoted followers of one or another of the great Teachers and great Teachings—Theosophists not less than others.

Among the early students attracted to H. P. B. and her teachings was Dr. Hübbe-Schleiden, then a very well known German scientist, who met her first at the Gebhard's in Germany in 1884. He was the recipient of some messages from the Masters, for his possibilities of usefulness were similar to those of Mr. Hume and Mr. Sinnett in India and Prof. Coues in America. Dr. Hübbe-Schleiden contributed to Countess Wachtmeister's "Reminiscences of H. P. Blavatsky and 'The Secret Doctrine'," published in 1893, and, during H. P. B.'s lifetime, began the publication of "The Sphinx," a quasi-theosophical magazine in the German language. His mind was, of course, a mixture of ideas derived from many sources, scientific, Christian, Spiritualistic, Rosicrucian, and so on, as well as what he imbibed from H. P. B. Later, he became much interested in Buddhism, as he understood Buddhism. Like so many, many others, Dr. Hübbe-Schleiden had entire confidence in his own powers of discrimination and so, when the inevitable contradictions of ideas in his mind came in conflict, he was

far more inclined to call in question the correctness of his teacher's understanding than his own.

In *Lucifer* for July, 1889, then, H. P. B. published a long communication from Dr. Hübbe-Schleiden, with accompanying Notes by herself. Dr. Hübbe-Schleiden's letter is of no value in itself, but it does supply students with an analogy to their own mental processes; it does serve to "point a moral;" and, above all, it drew from H. P. B. some very important statements. Dr. Hübbe-Schleiden took for his text a quotation from *Dhammapada* and *Sutta Nipata*, and for his occasion an article contributed by H. P. B. in the preceding May, 1889, to the French "*Revue Théosophique*." For the convenience as well as the benefit of present-day students we reproduce (*a*) the quotation from the Dhammapada; (*b*) a translation of the quotation from H. P. B.'s article in French, "*Le Phare de l'Inconnu*" ("The Beacon of the Unknown"); (*c*) so much of Dr. Hübbe-Schleiden's communication as is necessary to connect with H. P. B.'s Notes. We have numbered the extracts and given the corresponding numbers to H. P. B.'s Notes. We have corrected certain obvious typographical errors in the original publication.

FROM THE DHAMMAPADA:

"You yourself must make an effort. The Tathagatas are only preachers.—If a man find no prudent companion, let him walk alone like a king who has left his conquered country behind. It is better to live alone; there is no companionship with the *fools*. Let a man walk alone; let him commit no sin, with few wishes—like an elephant in the forest."

FROM "LE PHARE DE L'INCONNU":

"The Eastern Wisdom teaches us that the Indian *yogi* who retires to the jungle, as well as the Christian *hermit* who used to repair to the desert are, both of them, simply perfect egotists. The one is moved solely by the hope of finding in the Nirvanic state an escape from rëincarnation; the other acts but to save his own soul—neither of them has a thought but for himself. The motive is purely *personal*, for, even admitting that they achieve their object, are they not the same as the cowardly soldier who deserts the *army* at the moment of battle in order to save himself from shot and shell? In thus isolating themselves, neither yogi nor 'saint' benefits anyone but himself; on the contrary, they show themselves to be *utterly indifferent* to the fate of the *humanity* they *avoid* and *desert*."(1)

FROM DR. HÜBBE-SCHLEIDEN'S LETTER:

"We readily accept His (the Lord Buddha's) example as well as His teachings for our ideal rule, but from those stanzas I have quoted

above, it appears that what he expected his disciples to do, does not quite agree with what you seem to expect from them."(2)

"Only those who are striving to save themselves from all existence, only those are sages; only those attain nirvana and, when they die, paranirvana."(3)

"*Absolute Being* without 'form' and 'name,' this alone is true reality, and is worth striving at for a real sage."(4)

"Now what did our Lord, the Buddha, do and how did He live? He did not in any way try to *improve* the world . . . quite the contrary . . . he left, and taught his disciples to leave, all worldly life and affairs, to give up their families and to remain homeless . . ."(5)

"None of *us* is a Buddha, and I do not know which of us might be a Bodhisattva; not everyone *can* be one, and that not everyone was by the Buddha himself expected to *become* one is clearly and repeatedly expressed . . . now what *can* and what *ought* we to do then?"(6)

"What else should we strive at then but to take 'refuge against rëincarnation,' refuge with the Buddha, his dharma and his sangha?"(7)

"The spiritually . . . highest developed living human individual I know is a poor common weaver and moreover consumptive . . . Still this man is in his inner life quite independent of his worldly misery; his heavenly or rather divine peace and satisfaction is at any time his refuge, and no one can rob him of that. He fears no death, no hunger, no pain, no want, no injustice, no cruelty!"(8)

"Humanity, as a *whole*, will always remain comparatively the same 'fools,' which they have always been. Suppose we had succeeded in establishing an ideal organization of mankind, do you think these 'fools' would be any the wiser by it, or any the more satisfied and happy?"(9)

"Causality can never have had a beginning nor can it have an end. And every 'world' that will ever be, will always be 'world,' that is pain and evil."(10)

"You certainly do not preach vicarious atonement! Or, *can* anyone save his neighbour? Can one apple make ripe another apple hanging next to it?"(11)

"Not only are we not properly fit to teach, but if we were, we require proper persons to be taught, persons who are not only willing, but who are also fit to listen to us."(12)

"What . . . do you expect *us agnams* to do?"(13)

"We are fully aware that a true Buddhist and a sage, or—if you like—theosophist, must always be every inch an *altruist*. . . . but everything at its proper time: where competency does not keep pace with altruism in development and in display, it might do more harm than good. . . . The only excuse we can find for thus giving way to

the promptings of our heart is, that those persons who really might be properly qualified, do *not* come forward, do *not* help us, do *not do* this evidently necessary work."(14)

H. P. B.'S NOTES ON THE FOREGOING:

(1) The editor of *Lucifer* and the *Revue Théosophique*, pleads guilty to an omission. She ought to have qualified, "la sagesse Orientale" by adding the adjective '*ésoterique.*'

(2) The Western disciples and followers of the Lord Buddha's ethics lay very little stress on the dead letter (and often fanciful) translations of Buddhist *Sutras* by European Orientalists. From such scholars as Messrs. Max Müller and Weber, down to the last amateur Orientalist who dabbles in Buddhism disfigured by translation and proudly boasts of his knowledge, no Sanskrit or Pali scholar has so far understood correctly that which is taught; witness Monier Williams' fallacious assumption that Buddha never taught anything *esoteric!* Therefore neither the *Dhammapada* nor the *Sutta Nipata* are an exception, nor a proof to us in their now mutilated and misunderstood text. Nagarjuna laid it down, as a rule, that "every Buddha has both a revealed and mystic doctrine." The "exoteric is for the multitudes and new disciples," to whom our correspondent evidently belongs. This plain truth was understood even by such a prejudiced scholar as the Rev. J. Edkins, who passed almost all his life in China studying Buddhism, and who says in his "*Chinese Buddhism*":

> (Ch. iii.) "The esoteric was for the Bodhisattvas and advanced pupils, such as Kashiapa. It is not communicated in the form of definite language, and *could not*, therefore, *be transmitted by Ananda as definite doctrine among the Sutras.* Yet, *it is virtually contained* in the *Sutras.* For example, the "Sutra of the Lotus of the good Law," which is regarded as containing the cream of the revealed doctrine, is to be viewed as a sort of original document *of the esoteric teaching, while it is in form exoteric.*" [Italics are ours.]

Moreover we perceive that our learned correspondent has entirely misunderstood the fundamental idea in what we wrote in our May editorial, "*Le Phare de l'Inconnu*" in the *Revue Théosophique.* We protest against such an interpretation and will prove that it errs in the course of this article.

(3) An exoteric and frequent mistake. Nirvana may be reached during man's life, and after his death in the Manvantara or life-kalpa he belongs to. *Paranirvana* ("beyond" Nirvana) is reached only when the Manvantara has closed and during the "night" of the Universe or *Pralaya.* Such is the esoteric teaching.

(4) Just so; and this is the theosophical teaching.

(5) Quite right again. But to live "like he lived himself" one has to remain *as an ascetic* among the multitudes, or the *world*, for 45 years. This argument therefore, goes directly against our correspondent's main idea. That against which we protested in the criticized article was not the *ascetic life*, *i.e.*, the life of one entirely divorced, morally and mentally, from the world, the ever-changing *maya*, with its false deceptive pleasures, but the life of a *hermit*, useless to all and as useless to himself, in the long run; at any rate *entirely selfish*. We believe we rightly understand our learned critic in saying that the point of his letter lies in the appeal to the teaching and practice of the Lord Gautama Buddha in support of withdrawal and isolation from the world, as contrasted with an opposite course of conduct. And here it is where his mistake lies and he opens himself to a severer and more just criticism than that he would inflict on us.

The Lord Gautama was never a *hermit*, save during the first six years of his ascetic life, the time it took him to enter fully "on the Path." In the "Supplementary account of the three religions" (*San-Kiea-yi-su*) it is stated that in the *seventh* year of his exercises of abstinence and solitary meditation, Buddha thought, "I had better eat, lest the heretics should say that Nirvana is attained in famishing the body." Then he ate, sat for his transformation for six more days and on the seventh day of the second month obtained his first *Samadhi*. Then, having "attained the perfect view of the highest truth," he arose and went to Benares where he delivered his first discourses. From that time forward for nearly half a century, he *remained in the world*, teaching the world salvation. His first disciples were nearly all Upasakas (lay brothers), the neophytes being permitted to continue in their positions in social life and not even required to join the monastic community. And those who did, were generally sent by the Master, to travel and proselytize, instructing in the doctrine of the four miseries all those with whom they met.

(6) Our correspondent is too well read in Buddhist *Sutras* not to be aware of the existence of the esoteric system taught *precisely* in the *Yogacharya* or the contemplative Mahayana schools. And in that system the hermit or yogi life, except for a few years of preliminary teaching, *is strongly objected to* and called SELFISHNESS. Witness Buddha in those superb pages of *Light of Asia* (Book the Fifth) when arguing with and reprimanding the self-torturing Yogis, whom, "sadly eyeing," the Lord asks:

> ". . . . . Wherefore add ye ills to life
> Which is so evil?"

When told in answer that they stake brief agonies to gain the larger joys of Nirvana, what does He say? This:

"Yet if they last
A myriad years . . . . they fade at length,
Those joys . . . . . Speak! Do your Gods endure
For ever, brothers?"
"Nay," the Yogis said,
Only great Brahm endures; the Gods but live."

Now if our correspondent understood as he should, these lines rendered in blank verse, yet word for word as in the *Sutras*, he would have a better idea of the esoteric teaching than he now has; and, having understood it, he would not oppose what we said; for not only was self-torture, selfish solicitude, and life in the jungle simply for one's own salvation condemned in the *Mahayana* (in the real esoteric system, not the mutilated translations he reads) but even *renunciation of Nirvana for the sake of mankind* is preached therein. One of its fundamental laws is, that ordinary morality is insufficient to deliver one from rebirth; one has to practise the six Paramitas or cardinal virtues for it: 1. Charity, 2. Chastity, 3. Patience, 4. Industry, 5. Meditation, 6. Ingenuousness (or openness of heart, sincerity). And how can a *hermit* practise charity or industry if he runs away from man? Bodhisattvas, who, having fulfilled all the conditions of Buddhaship, have the right to forthwith enter Nirvana, prefer instead, out of unlimited pity for the suffering ignorant world, to renounce this state of bliss and become *Nirmanakayas*. They don the *Sambhogakaya* (the invisible body) in order to serve mankind, *i.e.*, to *live a sentient life after death* and suffer immensely at the sight of human miseries (most of which, being Karmic, they are not at liberty to relieve) for the sake of having a chance of inspiring a few with the desire of learning the truth and thus saving themselves. (By the bye, all that Schlagintweit and others have written about the Nirmanakaya body is erroneous.) Such is the true meaning of the Mahayana teaching. "I believe that not all the Buddhas enter Nirvana," says, among other things, the disciple of the Mahayana school in his address to "the Buddhas (or Bodhisattvas) of confession"—referring to this secret teaching.

(7) The quotation with which our correspondent heads his letter *does not* bear the interpretation he puts upon it. No one acquainted with the spirit of the metaphors used in Buddhist philosophy would read it as Mr. Hübbe-Schleiden does. The man advised to walk "like a king who has left his conquered country behind," implies that he who has conquered his passions and for whom worldly *maya* exists no longer, need not lose his time in trying to convert those who will not believe in him, but had better leave them alone to their Karma; but it certainly does not mean that they are fools intellectually. Nor does it imply that the disciples should leave the world; "Our Lord" taught us as much as "the Lord Jesus" did, the "Lord Krishna" and other

"Lords" all "Sons of God"—to quit the "worldly" life, not *men*, least of all suffering, ignorant Humanity. But surely neither, the Lord Gautama Buddha less than any one of the above enumerated, would have taught us the monstrous and selfish doctrine of remaining "*profondément indifferents*" to the woes and miseries of mankind, or to *desert* those who cry daily and hourly for help to us, more favoured than they. This is an outrageously selfish and cruel system of life, by whomsoever adopted! It is neither Buddhistic, nor Christian, nor theosophical, but the nightmare of a doctrine of the worst schools of Pessimism, such as would be probably discountenanced by Schopenhauer and Von Hartmann themselves!

Our critic sees in the "army" of Humanity—those "fools" that the *Dhammapada* alludes to. We are sorry to find him calling himself *names*, as we suppose he still belongs to Humanity, whether he likes it or not. And if he tells us in the exuberance of his modesty that he is quite prepared to fall under the flattering category, then we answer that no true Buddhist ought, agreeably to the Dhammapadic injunctions, to accept "companionship" with him. This does not promise him a very brilliant future with "the Buddha, his dharma and his Sangha." To call the whole of Humanity "fools" is a risky thing, anyhow; to treat as such that portion of mankind which groans and suffers under the burden of its national and individual Karma, and refuse it, under this pretext, help and sympathy—is positively revolting. He who does not say with the Master: "Mercy alone opens the gate to save the whole race of mankind" is unworthy of that Master.

(8) And yet this man lives *in*, and with the world, which fact does not prevent his *inner* "Buddhaship;" *nor* shall he ever be called a "deserter" and a coward, epithets which he would richly deserve had he abandoned his wife and family, instead of working *for them*, not for his own "dear" self.

(9) This is no business of ours, but that of their respective Karma. On this principle we should have to deny to every starving wretch a piece of bread, because, forsooth, he will be just as hungry to-morrow?

(10) And therefore, *Sauve qui peut*, is our correspondent's motto? Had the—

> "All Honoured, Wisest, Best, most Pitiful,
> The Teacher of Nirvana, and the Law,"

taught the heartless principle *Après moi le déluge*, I do not think that the learned editor of the *Sphinx* would have had much of a chance of being converted to Buddhism as he is now. Very true that his Buddhism seems to be no better than the exoteric dry and half-broken rind, of European fabrication, of that grand fruit of altruistic mercy, and

pity for all that lives—real Eastern Buddhism and especially its esoteric doctrines.

(11) No; but the apple can either screen its neighbour from the sun, and, depriving it of its share of light and heat, prevent its ripening, or sharing with it the dangers from worms and the urchin's hand, thus diminish that danger by one-half. As to Karma this is again a misconception. There is such a thing as a *national*, besides a personal or *individual* Karma in this world. But our correspondent seems to have either never heard of it, or misunderstood once more, in his own way.

(12) *Fais que dois, advienne que pourra.** When did the Lord Buddha make a preliminary selection in his audiences? Did he not agreeably to allegory and History, preach and convert demons and gods, bad and good men? Dr. Hübbe-Schleiden seems more Catholic than the Pope, more prim than an old-fashioned English house-wife, and certainly more squeamish than Lord Buddha ever was. "Teach vicarious atonement?" certainly we do not. But it is safer (and more modest at any rate) to make too much of one's neighbours and fellow-men than to look at every one as on so much dirt under one's feet. If I am a fool, it is no reason why I should see a fool in everyone else. We leave to our critic the difficult task of discerning who is, and who *is not* fit to listen to us, and, in the absence of positive proof, prefer postulating that every man has a responsive chord in his nature that will vibrate and respond to words of kindness and of truth.

(13) We expect you not to regard everyone else as an "*agnam*" —*if* by this word an *ignoramus* is meant. To help to deliver the world from the curse of *Avidya* (ignorance) we have only to learn from those who know more than we do, and teach those who know less. This is just the object we have in view in spreading theosophical literature and trying to explain "Indian *religio*-philosophy."

(14) An apocalyptic utterance this. I think, however, that I dimly understand. Those who are "properly qualified, do *not* come forward, do *not* help us, do *not do* this evidently necessary work." Don't THEY? How *does* our pessimistic correspondent *know?* I "guess" and "surmise" that they do, and very much so. For had the T. S. and its members been left to their own fate and Karma, there would not be much of it left to-day, under the relentless persecutions, slander, scandals, purposely set on foot, and the malicious hatred of our enemies—*open* and *secret*.

H. P. BLAVATSKY.

*"I do what I have to do, come what will."

# THE PSYCHOLOGY OF "ISIS UNVEILED"

THEOSOPHISTS of to-day are liable to succumb to the spell of the race mind rather than to emancipate themselves from it. The preponderant tendency is to approach even a *synthetic* philosophy from an analytic basis. "Isis Unveiled" was first offered to the members of the Parent Theosophical Society as "an attempt to aid the student to detect the *vital principles* which *underlie* the philosophical systems of old."

The two volumes of "Isis" take up the various and conflicting sects of existing religions and sciences, and the phenomena of nature and man of which they are professedly explanatory. "Isis" puts both religion and science on their own *voir dire*, cross-examines their own testimony, and shows that they cannot by any possibility be true in principle or in philosophy: that they cannot stand investigation and examination either in theory or in practice. They are shown to be the mere recrudescence and repetition of ancient errors in a new guise; that they never could and never can afford a solution of the problem of life, because their vital principle is fundamentally the reverse of Nature's law of progress—in other words atavism, not evolution. The true vital principle in all nature is creative, not destructive, synthetic not analytic; hence all our "progress" in both religion and science tends to superstition or materialism—to disintegration with all its accompanying phenomena of sects and schools, of contradictions, conflicts, and mutual destructiveness.

H. P. B. simply applied to theology and science their own canons of interpretation, their own criteria of validity. She *analyzed* them, and showed them both to be morbid growths, diseases of human nature and the human mind, which could only flourish by sapping the Spiritual vitality of the race, as physical diseases grow at the expense of the healthy organs and organism. "Isis Unveiled" in this respect is pathological: it is a study of the course of the rise and *fall* of races and civilizations because of fundamentally false views of nature and of man, personified under the terms religion and science. It is the first *diagnosis* since the times of Plato and of Christ, of the fruits of the Aristotelean science and the Patristic religious method and modulus, made from the standpoint of true Psychology.

"Isis" was given to the world when the fruits of both religion and science were fully ripened, and when that world was already beginning to question the harvest of its own sowing—to question the *harvest* rather than the sowing or the seed. Her diagnosis was made for the benefit of a sick world, for its information and education. She knew

that the world's ills could not be cured from outside—that to the patient as well as to the physician Nature gives the same prescription: "Heal *Thyself*." Her diagnosis shows that through Science as well as religion runs the fundamental and fundamentally false idea of miracles —that by some process we can reap what we have not sown, can avoid the reaping of what we have sown.

We have had three centuries of modern science and nineteen of the Christian religion. Is the *world* any the wiser, any the better off, because of them? Is mankind in the mass any healthier, any happier, any better morally, mentally, or physically? Is life for the common man any more worth living—has he any more self-control, self-discipline, self-knowledge than of old? Is humanity any better *educated* in any true and sane sense, and is "human nature" changed at all from what it was a thousand or a million years ago?

These are the questions a study of "Isis Unveiled" will raise in the mind of the thoughtful man—and he will find himself compelled to answer them all in the negative. But "Isis," being true Psychology as well as a true diagnosis, does more than lead the student to these negative conclusions. It has educated him to the point where he himself has become his own physician, for he understands her diagnosis and therefore knows for himself the *causes* of his own and the world's sufferings. He knows for himself that the sources and the results, good or bad, of all that he experiences are in himself, and, this being so, that the ills from which he suffers can only be cured by himself. All religion and all science have for their mainsprings of practice the idea that although it is *we* who suffer, the cause is outside ourself and therefore the cure must come from the same source as the cause. This theory is seen to be the result of *inverted* reasoning—the analytic instead of the synthetic view of life, the attempt to reason from known effects to unknown causes, without ever perceiving that the *principles* behind both cause and effect are the same principles. The whole theory behind both science and religion is that good and bad effects proceed from *different* instead of from the same sources. The layman has never been taught that disease is under the same Law as health, atavism under the same Law as evolution, failure under the same law as success—because his Teachers, science and religion, are as ignorant as himself of the true fundamental Principles of all life and action.

"Human nature" is esteemed fundamental in itself, and therefore only to be changed, if at all, by some kind of miracle. That human nature is itself but *one* of the principles of Man, but *one* of the Forces of Nature; is itself errant, defective, compound and therefore perishable; that our religions and our sciences are the product and effect of the activity of the principle of human nature—all this is made clear to

the student of "Isis," and he is at the same time educated to the point where he is able to see for himself the presence and activity in Nature and in Man of other Principles, some lower, others higher than the presently dominant principle called "human nature." Having detected the vital principle motivating our life as we live it, having detected the presence of other and still more vital Principles in himself and in Nature, the thoughtful student of "Isis" is ready to become his own physician and begin the healing of himself by giving his attention to the study and cultivation of those principles of his being which have for so long been robbed to nourish the merely human nature. The great Saviors of the race, the great Sages of antiquity, the great Philanthropists of all time, are unveiled to him in a new significance. Their lives become an inspiration, their teachings an instruction on the Divine in nature and in man. Religion and science lose forever their *authoritative character in his eyes*. The reign of dogma and dogmatism is over, the day of education has dawned for him. Henceforth he relies upon the reign of Law in every thing and every circumstance, and studies the operation of Law in all the vast panorama of life, good or evil.

The relation between the *Objects* of the Parent Theosophical Society and the teachings of "Isis Unveiled" becomes apparent, the Dedication of the work no vain formula, when the student of to-day regards the history of the Theosophical Movement since those early days. With only two or three exceptions all the Pioneers of the Movement succumbed to the same forces of human nature as have degraded all former Teachers and Teachings. They have converted the inspiration, the precepts and the example set by H. P. B. and her Masters into theosophical religions and sciences. We have multiplied theosophical sects and dogmas, we have gone in for psychical research, for mediumship, for occult powers and phenomena, for miracles and miraculous results, in exactly the same way as our forebears. Human nature, decked in the peacock's feathers of professional altruism, in the borrowed robes of professed mysterious knowledge and power over nature's finer forces, has enthroned anew the ancient errors, and usurped *authority* over those who come to us to *learn*.

But the day of questioning still is, among Theosophists as among all other men. The Objects of the Parent association still survive, the teachings of "Isis" and the other writings of H. P. B. are still accessible, there are still students who have never departed from those Objects and those Teachings, and their numbers and influence are growing. True, the devotees of the old religions and the old sciences are still in the vast majority, as are those among Theosophists who would still put the new wine into the old bottles, but the Psychology of H. P. B.

was aware of all this, took all this into consideration, provided abundantly for the future as for the present, for the Psychology of true Occultism knows that a *change in human nature impends.* The cycle of departure from the Teachings and the Objects of H. P. B. has had its culmination, the Rising Cycle is under way, and the True Theosophists will multiply as the Failures of the Movement go on disintegrating into more and more numerous, more and more bizarre sects: disintegration and degeneracy on the one hand, cohesion and education on the other. The course of the Movement proves the Psychology of "Isis Unveiled."

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## Note on Bhagavad-Gita X

It is said by Krishna, the *Logos* incarnate, in the *Bhagavad-gîtâ*, "The seven great Rishis, the four preceding Manus, partaking of my nature, were born from my mind: from them sprang (emanated or was born) the human race and the world." (*Chap. X. Verse* 6).

Here, by the seven great Rishis, the seven great *rupa* hierarchies or classes of Dhyan Chohans, are meant. Let us bear in mind that the *Saptarshi* (the seven Rishis) are the regents of the seven stars of the Great Bear, therefore, of the same nature as the angels of the planets, or the seven great Planetary Spirits. They were all reborn, all men on earth in various Kalpas and races. Moreover, "the four preceding Manus" are the four classes of the originally *arupa* gods—the Kumâras, the Rudras, the Asuras, etc.,: who are also said *to have incarnated.* They are not the Prajâpatis, as the first are, but their informing principles—some of which have incarnated in men, while others have made other men simply the vehicles of their reflections. As Krishna truly says—the same words being repeated later by another *vehicle* of the LOGOS—"I am the same to all beings . . . those who worship me (the 6th principle or the intellectual *divine* Soul, *Buddhi*, made conscious by its union with the higher faculties of *Manas*) *are in me, and I am in them.*" (*Ibid*, 29.) The Logos, being no personality but the universal principle, is represented by all the divine Powers *born of its mind*—the pure Flames, or, as they are called in Occultism, the "Intellectual Breaths"—those angels who are said to *have made themselves independent*, *i.e.*, passed from the passive and quiescent, into the active state of Self-Consciousness. When this is recognised, the true meaning of Krishna becomes comprehensible.—*S. D., II, p. 318, fn.*

# WESTERN OCCULTISM*

"WE meet our Karma in our daily duties," is a good saying to bear in mind, and in the performance of those duties come our tests.

We should therefore do what we have to do, simply as duties, regardless whether that performance brings us praise or blame. All the energy, then, would be expended in the performance of duties, and there would be nothing left for the personal idea to subsist upon.

Have confidence in the powers you embody; only seek to do your duty; holding to that end, all necessary power will be available.

If aspiration is for all and not for self alone, it reaches up to the Universal finally; if for self, some degree of illumination results finally, but only in degree. The stream of effort cannot rise above its source.

The mind is both the "carrier" and "translator" of both lower and higher self. The attitude determines the quality and kind of action; for one will act according to the attitude of mind firmly held. The great and incalculable value of acting for and as the Supreme is that there is nothing higher in the way of attitude, and this endeavor *must* by its very nature bring about the best results.

Theosophists often speak of "getting rid of the personality," and so far as observed, do not appear to have any clear idea of what they mean. Without personalities there would be no field, no evolution. It is not the personality that is in the way, but the personal idea in regard to it. Instead of crushing out the animal nature, *we must learn to fully understand the animal*, and subordinate it to the spiritual. So long as we know the wiles and lures of the elementary nature we are not in danger of fooling ourselves, however much we may fall under their momentary sway.

To forego and forget personalities, means to regard truth only, by whomsoever presented. So it seems wise that we should not think ill of personalities, and this includes our own. If they are our weakness, by doing our duty, our weakness will finally become our strength. The Masters do not look at our defects but at our motives and efforts.

Sometimes one gets into the way of doing things perfunctorily; this has been found to result from the mind being on *other* things—things other than the duty at hand. The remedy lies in the re-directing of the mind and concentration upon that which is done. Our daily lives give us the best opportunities for the practice of concentration.

Control is the power of direction. When exercised in one way,

*From the sayings of Robert Crosbie.

this leads to its exercise in other ways, until it covers the whole field of operation.

If in any one thing control is difficult, begin with the purpose of control in mind, and *stop* at the first indication that control is being lost. Everything should be made subservient to the idea of control —if that is the purpose.

A way to control speech is to think of the probable effect of what one is about to say. This ensures deliberation, and the speech carries with it *the force of the intention*. This deliberation takes no appreciable time in practice—a thought towards it, a glance at effects. It is really an attitude of *purposive speech*, wherein all the processes are practically simultaneous.

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## From A Student's Notebook

Statements made by the Teachers are not true because They said so. They said so because they are true—a vast difference. There is an abyss between loyalty to the exponent of an idea, and loyalty to the idea itself—the abyss between personality and impersonality, the changing and the unchanging.

It is often the manner in which something is said, rather than the thing said, that makes it appear dogmatic. Disconnected bits from the text-books, triumphantly quoted to "prove" something—prove nothing. Not one mind in a thousand can grasp an abstract statement; but concrete illustrations from everyday life are obvious to everybody. All Teachers have taught by parable and allegory.

Words and sentences memorized, and then repeated, have a "second-hand" sound. Nothing is new in the world of thought, but freshness of expression is always possible. The simplest way an idea can be put is usually the best way; and in trying to find it the student learns much.

Everybody has the Real in him. The words of one who speaks from It, and to It, are certain to reach It. It is never personal. The best speaker is he who sends his hearers away thinking about Theosophy, rather than about himself.

# MORAL CODES

A NEW code of "morals" such as has come into vogue this past ten years especially for "the great majority" is taken by many to be one more of the signs of an enlightened present, of a great and glorious civilization attested by achievement in inventions of mechanical wonder and of increase of luxury for the many. Matters of conduct that were tabu fifty years ago are but modish, to-day. "Painted Lady" meant but one thing, then; to-day, unpainted ladies are in an antediluvian minority. Women who smoked in this Land of the Free were ostracized even twenty-five years ago; to-day, ministers of the Gospel are free to acknowledge that moderate smoking by man or woman is less injurious morally than too little eating for the purpose of attenuated slightness, then excess of confection eating, or of any other kind of eating. Smoking and "painting" are no longer matters of "morals"; unlawful drinking is choicest form of entertainment in halls of learning, and lack of reverence for anything in life or nature is called "frankness."

It is held that the very "sins of the mindless" committed to-day by young and old alike were none the less committed in days of stricter codes. Now, it is but that the fear and stealth with which they were accompanied then have given way to a defiant pride in their indulgence. Secret mental gratifications, only, of previous generations have come out into the open, into action. Those who were the ostracizers of "sinning ones" in years gone by have reached the easy concurrence of, "Oh, they all do it." And even pure-hearted protesters hope that a scant generation will see such surfeit and nausea from present orgies that a right-about-face will result, the pendulum swing back to moral rectitude of a more intelligent type than has ever been before.

The fact that a vast turbulence of unordered, unintelligent thought and action is sweeping the great majority daily to lower levels bears an immense significance for the Theosophist. The ethical standards of Theosophy are fixed, eternal, unchanging since Man was man, and save as the Theosophist will hold his own perceptions clean and clear on these great human questions of life and conduct, there will be no hope for the race: his is the responsibility, for in the teachings of Theosophy alone is to be found an intelligent basis for true morality. Yet, he too, as man, is a part of "the great majority"; he is bound to be assailed and besought on every hand, if he is "lukewarm" in his stand, if he is not thoroughly convicted of the soundness and inevitability of Theosophic principles; if he does not realize that the tendency

of the present civilization toward animalism is but the result foreseen by H. P. B. due to materialistic teachings and to that very success in life which most men hold dear but which belongs only to the evolution of the animal man.

Science without heart, religions without knowledge—true faith supplanted by blind belief and cant—have starved the Divine Man, have fed, at best, the psychic man which uncontrolled by the Divine must reach its level in the atavism of the mindless. Whoever has at heart the moral evolution of humanity must needs go deeper into the problem, nevertheless, than a catalog of "this is good" and "that is evil." There is science and reason behind the fact that in Theosophy is no room for "Free Lovers," no chance for the man who befuddles his brain with alcohol, no hope for the one who will not be honest. The humanitarian must seek in the long line of past evolutions the pitfalls marked by habitude of ancient sins to realize that only as these are avoided by the race as a whole, will this humanity be "saved," whether in the present cycle or in others yet to come. The progress of the race depends, not upon sentiment, but upon Law, nor can it receive upward trend by individuals' mere condemnation of that which is so patently retardative. Exemplars are needed—missionaries, devotees, even martyrs, perhaps.

Nations have passed out of existence in this hemisphere before now through the very causes which are presently at work in the United States, a *new* nation! Come famine, war, convulsion of nature, and the sterility of the women of the nation: must the nation die untimely because the great majority is sunk so low in the scale of mere animal gratification that it repudiates all responsibility?

Who is to teach the sacredness of human life and of human relations, with *self*-restraint and self-control to replace old barriers of fear? None, save they can teach by example, first. Who is to bring light upon these greatest of all human problems—the problems of sex —save Theosophists? Not by public discussions of these mysteries, but by arousing in the man of sense the sense of his Divine Origin, and the Purpose of Evolution. But, alas, under the sacred name of Theosophy the blackest crimes of sex have been committed. Mark there—in deviation from the *natural* order of life and being, the sign manual of Black Magic, of which Science stands convicted on many counts, along with all psychic cults. By Theosophists, then, we mean those who follow the Theosophy of H. P. Blavatsky and of W. Q. Judge—the Theosophy of Masters, —the Theosophy of the clean life, the open mind, the eager intellect, and pure heart. They speak with utmost reticence of these great mysteries. *Their* moral code is highest and strictest of all codes, though it is not a code of conventions and

forms and names; it demands that human beings should feel and think in accordance with the kingdom to which they belong, not as animals.

No Theosophist so ignorant but can at least choose those affinities which will keep him on the human level. There are pure-hearted ones and lovers of their kind who still speak a language of the higher things of life, still manifest desire to serve, still know within the compelling stir of Justice, still speak reverently of Love, and Duty, and of Responsibility. They do not nurture themselves on the low-lived literature or "yellow" journals of the day, nor on the low or "high life" of the screen. They seek to know the work of the benefactors of mankind, who strive practically to ameliorate conditions, who point out evils to construct a better road for all; they seek to know the great ones of the past and dream their dreams for now. And if there be the hero spark within their own hearts, they too assume the burden of the present in company with others who work for the future, that the race may not ignobly die, but come to glorious fruition through realization of the Oneness of all life, the sacredness of all life, and the purpose of all life.

The great and grave danger of man in this cycle is the looseness and the hardness of "the great majority"; its only Hope is with the Few, who see the Truth and realize Man's true Destiny.

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## THE GRIHASTA LIFE

How wise and grand, how far-seeing and morally beneficent are the laws of Manu on connubial life, when compared with the licence tacitly allowed to man in civilized countries. That those laws have been neglected for the last two millenniums does not prevent us from admiring their forethought. The Brahmin was a *grihasta*, a family man, till a certain period of his life, when, after begetting a son, he broke with married life and became a chaste Yogi. His very connubial life was regulated by his Brahmin astrologer in accordance with his nature. Therefore, in such countries as the Punjâb, for instance, where the lethal influence of Mussulman, and later on of European, licentiousness, has hardly touched the orthodox Aryan castes, one still finds the finest men—so far as stature and physical strength go—on the whole globe; whereas the mighty men of old have found themselves replaced in the Deccan, and especially in Bengal, by men whose generation becomes with every century (and almost with every year) dwarfed and weakened.—*S. D., p. 411, fn.*

# ANCIENT LANDMARKS

## The Babylonian Epic of Gilgamesh

## XXVIII

LIKE India, Greece and other countries, Babylonia had its great national epic centering around a hero named Gilgamesh. His feats remind us of the labors of Hercules and, like the latter, he was supposed to be a purely mythical character until, among some clay tablets found at Nippur a few years ago, was a list of historical dynasties in which Gilgamesh is mentioned as a king of Uruk (or Erech). Follows now the startling revelation by Col. L. A. Waddell, in a book on *The Indo-Sumerian Seals* (1926) that "the Haryas'wa of the Vedas and Indian Epics and the Ur-Nina of the Assyriologists, generally regarded as the first great dynast of the early Sumerians, . . . is the son of the great Hercules of the Phoenicians and Greeks, here conclusively identified with Gilgamesh of Erech, and now disclosed for the first time as a *historical* Aryan-Sumerian-Phoenician king and great sun priest of Bel of relatively fixed date, about 3150 B.C."[1] As the Gilgamesh Epic has been reconstructed from thousands of broken pieces, it is exceedingly fragmentary; interesting to few besides the historian and archaeologist. To the theosophical student its chief appeal lies in its many indications that against a background of legend and history is depicted the drama of one "striving for perfection." The poem is divided into twelve books,[2] which probably correspond to the twelve signs of the zodiac, with which the twelve great "labors" of Hercules have usually been associated.

The narrative opens with a complaint of the people of Erech that Gilgamesh has taken away their sons and daughters and they appeal to the goddess Aruru to create a man who may be "equal to taking up the fight against him." Accordingly Aruru forms "a man of Anu in her heart," then breaks off clay and throws it upon the ground. Thus is created Enkidu,[3] the hero, "a lofty offspring of the host of Ninib."[4] But his body is covered with hair like an animal, he eats and drinks with the animals, and upsets the traps of the hunter who, in order to catch him, sends to him an Ukhat.[5] The woman bids him "Come, arise from the accursed ground!" Enkidu obeys her entreaty, learns to eat human food, drinks seven jars of wine, so that "his heart became glad and his face shone," is clothed by her, anointed with oil,

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[1]From a review in the New York *Times*.

[2]The number 12 recurs throughout the poem.

[3]Also read Eabani.

[4]Ninib is the Babylonian Saturn. "The host" may represent the hierarchy of "lives."

[5]An Ukhat is a temple-woman, or devotee of Ishtar.

and finally becomes a shepherd, protecting the fold from attacks of lions and other wild beasts.

Now Gilgamesh has two dreams. In the first, something heavy falls upon him from heaven, almost crushing him with its weight. He manages to take the burden to his mother, who says it forbodes the coming of one like himself, born in the mountain, and to whom all will pay homage and to whom he himself will become deeply attached. In the second dream he sees one like himself, brandishing an axe; this, his mother explains, is none other than Enkidu. Conducted by the woman to Erech, Enkidu meets Gilgamesh and immediately ensues a fierce combat in which Gilgamesh is worsted; nevertheless thereafter the two become inseparable. Gilgamesh is referred to as the "younger brother," slightly taller than Enkidu, who is otherwise his exact counterpart, except that on some cylinders he is represented with animal hoofs and horns.

The first task undertaken by the two is an attack upon Huwawa, the mighty guardian of the cedar forest, whose mouth emitted fire and whose breath was death. The elders try to dissuade Gilgamesh from so perilous an undertaking, Enkidu declares that even his strength is not sufficient, but Gilgamesh upbraids his companion for such cowardice, affirms his reliance upon Shamash (the sun-god) and says, "If I fall, I will establish my name." At last having received favorable oracles from the gods and being advised by the elders to wash his feet in the stream of Huwawa, the two set out, Enkidu leading, because he is acquainted with the way. After this exploit in which Huwawa is conquered, the goddess Ishtar offers herself in marriage to Gilgamesh, and enraged at his rejection of her suit, appeals to her father Anu to avenge the insult. Accordingly, Anu sends a winged bull which Enkidu seizes by the tail, adding insult to injury by flinging a piece of the carcass into the angry goddess' face. As punishment, he is smitten with a fatal illness to which he succumbs after twelve days. Then begins a long course of wanderings by Gilgamesh who, also afflicted with disease, seeks both healing and immortal life. The quest brings him to the portal guarded by the scorpion-men of terrifying aspect, who allow him to pass unmolested but warn him of the increasing difficulties of the way. Undaunted, our hero gropes along until he comes to a tree covered with precious stones and bearing beautiful fruit. Passing beyond this he reaches the sea where he meets a maiden who tells him that his search for immortality is vain, he might better eat, drink and be merry. When, despite her attempts to discourage him, he expresses his determination to go on, she unbars the portal and he continues his course until he comes to another sea and even to the waters of death, over which no one but Shamash has crossed. Follow-

ing the directions of the ferryman, although the current is very strong, twelve strokes bring him to his desired haven and he stands face to face with Utnaphistim, the survivor of the flood, who has in addition become immortal. Utnaphistim relates the story of the deluge and then, in pity for the hero, puts him to sleep for six days and seven nights. During this time Utnaphistim's wife concocts a magic food which Gilgamesh eats upon waking and "of a sudden the man was transformed," although his body is covered with sores; these he finally washes away so that he becomes as white as snow. Still Gilgamesh has not found the secret of immortal life. At last the woman tells him where to find the plant called "the restoration of old age to youth," which he plucks, but alas! no sooner is it in his grasp than a devil, in the form of a serpent, snatches it from him. Gilgamesh is grief-stricken at the loss and is obliged to return to Erech without having obtained the object of his quest.

Many explanations of this poem have been offered. Prof. Jastrow believes the name Gilgamesh is not Babylonian—which lends support to Col. Waddell's conclusions—and that the first episode, the complaint of the people of Erech, is a reminiscence of the extension of Gilgamesh's domain by the conquest of the city. The creation of Enkidu by the goddess follows the universal tradition: he is the "man of dust," or more precisely, of the Babylonian clay, while the description of his person answers to that of similar half-animal tribes found in various parts of the world even at the present time. Curiously enough, Enkidu's environment differs but little from that of Adam who, in Genesis ii:19-20, is surrounded by the animals and in Chapter iii:17, "cursed is the ground" which he has to till; while Eve finds a partial counterpart in the Ukhat who entices the man from the companionship of the animals and leads him to Erech, the whole episode symbolizing the evolution of man from a savage or "mindless" state to a self-conscious, civilized life. The meeting of Gilgamesh with Enkidu, or his kind, who serves the former in his subsequent undertakings may have an historical basis. A similar tribe was used by Rama in his war with the king of Lanka and by their sacrificial service must have merited the right to enter upon a higher evolutionary round. On the other hand, the fact that Enkidu is the exact counterpart of Gilgamesh[6] with only the addition of hoofs and horns, is an indication that we may read the poem metaphysically. Enkidu may well stand for the human body. He is "a man of Anu," in biblical phraseology "a man of God," for Anu was one of the Babylonian trinity. But the word *anu* in Sanscrit, which was well known in

[6]Some have thought that the two "heroes" were originally the subjects of two separate tales which were finally welded into one.

Babylonia, means an *atom*, hence the *atomic man* is a primary or astral form. In the dreams of Gilgamesh that follow, the heavy weight which falls upon him may typify the heavy responsibility assumed by the beings who incarnated in the "mindless" physical forms in the third Round, also the heavy burden which he and every man assumes whenever they enter a new physical body; for it is said that upon the threshold of devachan lie in wait the skandhas (the tendencies, in large part evil) which were engendered in the preceding life or lives, and which go to make up the new astral body of the reincarnating Ego. Therefore, Gilgamesh takes the burden to his mother. The second dream in which he sees some one just like himself is, as his mother explains, Enkidu, the forthcoming personality or body. So Gilgamesh represents the Higher Triad in man. He had built the seven walls that surround Erech, he is described as "the seven-fold hero," two-thirds god and one-third human, while the signs composing his name are said to be a picture of fire under a bowl, or issuing from a torch. What is this but the light of Manas? He is also called the "younger brother," just as the Pandus in the *Gita* are the younger tribe, because they have appeared last on this plane of matter. As soon as Gilgamesh meets Enkidu there is the inevitable conflict between the higher and the lower self in which the latter is for the time conqueror, but afterwards Enkidu becomes the best of servants, doing with his hands the deeds which Gilgamesh, with the light of mind, points out to be done. Although Enkidu is aware that his strength is not sufficient, as is the leader of the Kurus, by his alliance with Gilgamesh he is able to overcome the foe.

And what is the cedar forest in which dwells the beast Huwawa, but the forest of our own nature?[7] Then there is the curious advice of the elders that Gilgamesh wash his feet in the stream of Huwawa! May we not find an interpretation of this passage in *Light on the Path?* "Before the soul can stand in the presence of the Masters its feet must be washed in the blood of the heart." For the beast of evil "lives fruitfully in the heart of the devoted disciple as well as in the heart of the man of desire." The episode of Ishtar occurs in the sixth book or sign, and Enkidu's killing of the bull which follows may typify the killing out of the purely animal nature, after which the next portal guarded by the scorpion-men may with safety be passed, although the darkness deepens as our hero proceeds. It will be instructive at this point to turn to another guide-book on this "small old path," *The Voice of the Silence*, and note how Gilgamesh's experiences tally with it. "The more thou dost advance, the more thy feet pitfalls will meet. The Path that leadeth on is lighted by one fire—the light of daring

[7]Initiates were sometimes called "cedars."

burning in the heart. The more one dares, the more he shall obtain. The more he fears, the more that light shall pale—and that alone can guide." The scorpion-men are at the mountain of Mashu, and Prof. Jastrow says that Mashu was a name applied to the Arabian desert, and that even the bold Assyrian armies hesitated before passing through this region. Hence he thinks this episode may refer to some expedition to Southern Arabia. This may be true; for can we not see that the Path of the disciple is two-fold, manifesting as objective achievement—the *facts* of history and biography—and as subjective metempsychoses, or the desires, motives, choices which constitute the real journey of the soul—the Path "without moving" as distinguished from the moving path of effects? Because of this parallelism, history and story may be employed as a symbol of soul experiences, following the Hermetic axiom, "As above, so below." As within, so without. Since many meanings may be implied by the successive steps taken by Gilgamesh, we leave the student to think them out for himself.

And now the "Pilgrim" pushes on even to the "waters of death," which no one but the Sun-god had ever crossed, and he crosses over them—daring antetype of Columbus and Lindbergh! For did not these men pass over tracts of sea and air never traversed before by any but the sun-god in the heavens? Some commentators have suggested that the journey over the waters of death referred to a voyage to Atlantis, not an impossible adventure considering the maritime skill of the Phoenicians. Where these waters were, insofar as we may interpret them as navigable seas, does not really matter. It would appear, however, that Gilgamesh journeyed to some great Sage at a distance, possibly to India. We will recall that the American "witnesses on the scene" made long journeys to some central Lodge and Great Chohan for the ostensible purpose of getting the rejuvenating Elixir of Life. At all events, when Gilgamesh found this "Immortal One," he recognized him as his Master. Arjuna, with Krishna at his side, did not know that he was a Master, but asked him what such a being looked like. When Gilgamesh saw Utnaphistim he was astonished to find that in outward appearance he was no different from himself. So it is said that one may live in the same house with a Master and never recognize him as such. So, too, the Ego, who thinks himself only man, may waken himself to knowledge of his own Divinity.

And now Utnaphistim proceeds to tell Gilgamesh about the flood. That this episode existed independently of its setting in the epic is certain, for it was a universal tradition, and followed an older version in which the survivor's name is Atrakhasis, meaning "The Very Wise One." We also see that the story is the model for the account in Genesis. Utnaphistim says Ea warned him in a dream of the approach-

ing cataclysm and instructed him to build a vessel and to catch fish and birds. After completing the "ark," he loaded it with silver and gold and "all living beings of all kinds" and then brought his family and household and workmen on board. At last—

> "The fixed time approached,
> When the rulers of darkness at even-time were to
> cause a terrible rain-storm.
> I recognized the symptoms of [such] a day,
> A day, for the appearance of which I was in terror."

The hurricane raged so furiously that even the gods were terrified and crouched like dogs in enclosure. For six days it continued to sweep over the land.

> "When the seventh day approached, the hurricane
> and cyclone ceased the combat,
> The sea grew quiet, the evil storm abated, the
> cyclone was restrained.
> I looked at the day and the roar had quieted down,
> And all mankind had turned to clay.
>
> . . . . . .
>
> I looked in all directions of the sea.
> At a distance of twelve [miles] an island appeared.
> At Mount Nizir the ship stood still.
> Mount Nizir took hold of the ship so that it could not move.
> When the seventh day arrived,
> I sent forth a dove, letting it free.
> Not finding a resting-place, it came back.
> I sent forth a swallow, letting it free.
> The swallow went hither and thither.
> Not finding a resting-place, it came back.
> I sent forth a raven, letting it free.
> The raven went and saw the decrease of the water,
> It ate, croaked, but did not come back."[8]

Then Utnaphistim made a sacrifice to the gods, who "smelled the sweet odor" and "like flies gathered around the sacrifice." Ea took this occasion to upbraid the leader and warrior of the gods for bringing on this terrible deluge and confesses that he warned Utnaphistim so that the latter might be saved and mankind not completely destroyed. Enlil then blesses the survivors, saying:

> "Hitherto Utnaphistim was a man:
> Now Utnaphistim and his wife shall be on a level
> with the gods.
> Utnaphistim shall dwell in the distance, at the
> confluence of the streams."

Utnaphistim's tale ended, Gilgamesh is put into a trance-sleep, is "transformed," healed of his sores, and told where to find the elixir of life, a plant, which he plucks. Just as he is about to achieve im-

[8]Compare Genesis vi, 5-20; vii, 11, 12, 23, and viii, 4-22.

mortality, the narrative continues, he waits to bathe in a cool cistern. A *serpent* snatches the precious plant from him. After this, Gilgamesh returns to Erech, where he evokes the shade of Enkidu and asks for information about the life after death, but the ghost says he can give no knowledge to Gilgamesh.

Such is the apparently inglorious ending to this ancient Epic—tragedy of failure where one would anticipate a glorious climax. What may be its meaning? Considering the view of Col. Waddell that Gilgamesh may be identified with the Grecian Hercules one would conclude that, like that hero, Gilgamesh should have been admitted to the circle of the gods. Other scholars reach a more abstract opinion and think that the fate of Gilgamesh is intended to teach that the search for immortality is useless, that death does, indeed, "end all," even for the most heroic man.

But Theosophists who have studied "The Secret Doctrine" and "The Voice of the Silence" and gained some insight into the symbolisms in which are recorded the various Paths pursued in the course of Evolution, Spiritual and Psychic as well as physical, may read other meanings into or out of this old Epic. It is true that "great ones fall back, even from the threshold, unable to sustain the weight of their responsibility, unable to pass on;" and so, "when the victory is all but won, it is lost"—as recited in *Light on the Path.* But the whole course of Gilgamesh, as narrated in the Poem, is against this supposition, let alone the false psychology of leading the hero of a great religious Epic, which we must assume to have excited the reverence of a whole people for long ages, to final failure after having triumphed over every obstacle. Nor does the narrative lend itself to the supposition that Gilgamesh personifies or typifies a practitioner of or devotee to Atlantean Black magic.

Rather, one would think, Gilgamesh, having reached to the mystic plant, the "Shangna robe," or plant of the *Voice of the Silence*, pauses indeed, to bathe in the "cool cistern" in which, if he will, he can gain "oblivion of the World and men for ever" by choosing the Path of "Liberation" rather than that of "Renunciation." But—who knows? —the *Serpent* in the Epic may have said to Gilgamesh:

> "The choice is thine. . . . But stay, Disciple. . . .
> Yet one word. Canst thou destroy divine COMPASSION?"

And Gilgamesh may have replied, as in the "Voice:" "OM! I believe that the Nirvana-Dharma is entered not by all the Buddhas," and so have chosen the "Secret Path" of the Nirmanakaya, to live and work in the Ethereal world where, as in the physical, he would find his shadow, "Enkidu."

# YOUTH-COMPANIONS

*"It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it."*

"I DO think May is the loveliest month of the year," exclaimed Edna Taylor.

Elsie and Julia Mason had asked their new neighbor to go on a country walk, and the three girls had stopped to rest after a breathless scramble up a wooded knoll.

"It is beautiful, isn't it?" agreed Julia.

"And there are so many nice things about May beside the weather," added her sister.

"What, for instance?" asked Edna.

"Well, for one thing, White Lotus Day comes in May," said Elsie.

"And all the millions of Buddhists think it is a wonderful month because they say it was in May that Buddha saw the light."

"You mean He was born in May, Julia?"

"No, they say He received enlightenment sitting under a great tree, at the time of the full moon in May, after He had given up everything and searched for the Truth for years and years."

"Is that what you meant by 'White Lotus Day,' Elsie?" inquired Edna.

"No, 'White Lotus Day' is what we call the 8th of May because it was that day that Madame Blavatsky died."

"I should think you would keep a person's birthday instead of the day she died." Edna's lip quivered. "I don't like to think about death, since my mother died. I hate death!" she said with a little shiver.

Elsie slipped a sympathetic arm through hers as she answered, "That's because you haven't been to Theosophy School. You learn there that death isn't a terrible thing at all. We've all of us died dozens of times, and we know that some day these bodies we have now will wear out."

"Yes," chimed in Julia, "and between lives we have a long, happy rest, while we work out all our good thoughts and feelings and build them into our character before we come back. You can be sure your mother is perfectly happy and loving you just the same, though she can't see you. And some day you may be in her family again when you both come back."

"Well, that doesn't make death seem so bad," said Edna slowly. "Who did you say died the 8th of May?"

"Madame Blavatsky, or 'H. P. B.,' as we often call her."

"Who was she?"

Julia could not repress a little gasp. She could not remember when she hadn't known of H. P. B., for it had been the two girls' good Karma to be born in a home where Theosophy was in the foreground from their babyhood.

It was Elsie who answered: "She brought Theosophy to the world again a little over fifty years ago. She learned it from very wise Teachers whom we call Masters of Wisdom, and she taught it in spite of being persecuted and poor and sick. *Nothing* could stop her giving the Message she had brought."

"And the 8th of May," continued Julia, "we remember her work and what she taught and what a lot we ought to do to keep the fire she kindled burning."

Edna turned to Elsie. "You said she brought Theosophy again. Then it isn't something new?"

"No, indeed, it's as old as the world. You see, it's another name for Truth. Krishna and Buddha and Jesus and every great Teacher all taught the same truth, only people forget and get things twisted so it has to be said over again, and all who don't deliberately hold their ears can hear it and have the chance to get straightened out."

The girls resumed their walk in silence which was broken after a few minutes by Edna's inquiry, "Can anybody go to your Theosophy School? I'd like to find out some more about it."

"Of course," answered Julia. "Theosophy is for anybody that wants it. We'll be glad to have you go with us any time you want to."

"Father won't mind," said Edna. "You girls stop for me the next time you're going. The walk was nice and I'm glad you asked me. I can think of lots of questions I'd like to ask, but there's Aunt Martha at the window and I guess she's looking for me, so I'll save them till next time I see you. Good-bye, and thank you!" she called as she ran up the walk to her house.

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## Identity of Sun-Gods

By simply comparing the Sun-gods of every country, one may find their allegories agreeing perfectly with one another; and the more the allegorical symbol is occult the more its corresponding symbol in other systems agrees with it. Thus, if from three systems widely differing from each other in appearance—the old Aryan, the ancient Greek, and the modern Christian schemes—we select several Sun-gods and dragons at random, these will be found copied from each other.—*S. D., II, p. 381.*

# MENTAL AND MORAL SUICIDE

KNOWLEDGE can only be gained at first hand while the opportunity is present. Most men, in the immediate presence of any profound experience, are either paralyzed by the impact or absorbed in the sensations induced. Thus the bulk of our learning is second-hand in more senses than one. Not to speak of that hearsay knowledge which all of us are saturated with, and which we are acquainted with only in the inanimate forms provided by books and by word of mouth, most of our knowledge of our own actual experiences is unreliable, because acquired either before or after the experience itself. This is to say that our convictions, as well as our opinions, our very guides and inspiration to conduct, rest upon memory and imagination of our experiences—not on the experiences themselves in the first instance.

Experience is necessary to all progress, whether in right or wrong direction, but experience (which is only another word for Karma or the inter-action of Beings) is only one of three essential factors in the acquisition of dependable knowledge. There must, first of all, be observation of the experience at the very moment of its occurrence, and for there to be accurate observation of any experience there must be detachment from it—detachment complete and entire, else a portion or all of the attention of the experiencer will be absorbed in the sensations aroused. In other words, only his psychic or emotional nature—the kamic and astral principles—will get a first-hand experience. The Man himself, the perceiving, reasoning Being, will be instantly cut off, separated by the force of the personal nature from the spiritual validity of the experience. Every profound experience thus produces an immediate separation of the Higher and the Lower nature—a divorce as complete for the time as sleep, catalepsy, or death, though not necessarily as prolonged or as permanent. This kind of separation of the Divine from the Human nature is the only one that most men are aware of, and they are seldom consciously aware of that.

But there is another kind of separation of the principles possible —that which is spoken of by the sages of all time. Plotinus, writing on *Suicide*, took occasion to make these statements:

> "The Soul is bound to the body by a conversion to the corporeal passions; and is again liberated by becoming impassive to the body.
>
> "That which Nature binds, Nature also dissolves; and that which the Soul binds, the Soul likewise dissolves. Nature, indeed, bound the body to the Soul, but the Soul binds herself to the body. Nature, therefore, liberates the body from the Soul, but only the Soul can liberate herself from the body.

"Hence, there is a two-fold death; the one, indeed, universally known, in which the body is set free from the Soul; and that other, known only to sages, in which the Soul liberates itself from the body."

We are habituated to think of life, of death, of ourselves, in almost wholly physical, that is, personal terms. Who recognizes himself as having, while in the body, or matter, an existence wholly independent of either? Yet, unless this be indeed the fact, Man is either irremediably mortal and therefore fallible, or his possibility of immortality depends on something or some one outside himself. Hence the science of our day and human reason alone, plus experience so far as we are able to understand it, must tend inevitably to the conviction that physical death is the end of the Man. On the other hand, those who have, despite physical experience and human reason, a profound faith or conviction that immortality is possible to man, must, since they have no Knowledge of their own, rest on belief of some kind, must be religious as opposed to atheistic; must depend on some God, some revelation, some miracle—a miracle being, simply put, something which is *beyond* possibility! In order to have this conviction the holder must of necessity reject all he may have learned from experience, must stultify his reason, whenever they come in conflict with his faith, just as, on the other pole, the atheist sets aside faith, hope, and his sense of justice when these do not coincide with his experience and his reason.

It is this separation of experience, reason, and faith which constitutes mental and moral death, mental and moral *suicide* for so many, many men, despite all efforts visible and invisible of those Elder Brothers of humanity to pilot and chart us to that eternal ocean of Knowledge or Spirit in which They live, and move, and have their Being, whether in or out of a body. The man who had no experience would be, indeed, a dead man, for he would be non-existent. To the extent that any man fails to understand his own experiences, or misconceives them, he is dead or diseased in that portion of his nature. To the man who has lost his faith in anything, not only is that thing dead to him, but it has no existence imaginable for him. And the man who stultifies his reason, or tries by means of it to reconcile two irreconcilables, is crucified indeed.

Faith, reason, and experience—our perception of the facts of existence—are but other names for the three inner principles of our own Being—Buddhi, Manas, and Kama, or Spirit, Mind, and Matter. They are but the three aspects of Universal Life, as yet only partially synthesized in us. When regarded as realities in themselves, as they are by most men, then the man becomes very literally "a house divided against itself." We are born, we live, we die, and are reborn,

well-nigh countless times, no wiser than before as to the purpose of Life, or the meaning (which is to say the value) of the Great Wheel, the cycle and cycles of Karma and Reincarnation. Once in Matter, Spirit is non-existent to us. Once dead, life as we know it in Matter, is non-existent for us. Who is able to experience birth? Who is able to experience death? How then shall we be fool-hardy enough to imagine that we are experiencing Life? We are continually going through these experiences, but who can say with Buddha:

> "Many a house of Life
> Hath held me—seeking ever him who wrought
> These prisons of the senses, sorrow-fraught;
> . . . . . .
> But now,
> Thou builder of this tabernacle—thou!
> I know thee! Never shalt thou build again
> These walls of pain;
> . . . . . nor lay
> Fresh rafters on the clay;
> Broken thy house is, and the ridge-pole split!
> Safe pass I thence—deliverance to obtain.

Or who can say truthfully, because knowingly, with St. Paul: "O death, where is thy sting? O grave, where is thy victory?"

Can any religion, or any science, as known to or imagined by us, make us *independent* of death, of delusion, of our bodies as "prisons of the senses—sorrow-fraught?"

Independence does not come from avoiding any experience soever, any more than from ignoring it, from believing in or denying it, or from being paralyzed by or absorbed in it. Nor could independence come from dependence on anything. How could any Being have a *dependent* immortality?

How then? How else than by Knowledge? And "that knowledge which all the Sages possess" could never have been gained by them save, first, by undergoing all experiences; second, by first-hand observation of them; third by unifying them into one single *body of knowledge*, which, whatever it may be, is assuredly not a body of matter, or of sensation, or of knowledge as it is esteemed by us. That can never be Immortal Knowledge in which experience, faith, and reason are not reconciled and unified. The experiences, the sensations, the ideas, the use made by us of reason and faith, these are but the ways and means of mental and moral suicide. They enable a man to suffer and enjoy, to put on one "body of corruption" after another—but they do not lead to Immortality, because they do not lead to "independent, conscious existence in Spirit while occupying temporary bodies of matter."

# THE WALL OF SILENCE

HOW many a seeker after the Masters feels that he is standing, baffled and impotent, before an unbroken wall, his importunate knocking without effect, save on his own knuckles!

And yet he knows that there are those before whom an opening appeared in the wall where no opening seems to be, and that they came forth again bearing live coals to fire the hearts of men. Furthermore, Those within have sent the message that "the door is always open to the right man who knocks."

Why do so many stand and knock in vain? The answer is to be sought in every case in the postulant and his motive. What seeks he there, and why?

How many are mere wonder seekers, such as have ever dogged the steps of every teacher of spiritual truths! Their enthusiasm aroused by the Messenger's exhibition of inexplicable powers, they seek Those whom they readily credit with power to produce even more astounding phenomena, and apply to be admitted to Their presence as eagerly as children crowding to a sleight-of-hand performance. Need they wonder that Those they seek, to whom phenomena are purely incidental, a means and never an end in themselves, do not make haste to unbar the door?

Many who wait in vain are drawn by pride to seek the Teachers, intrigued by visions of themselves as guides and leaders of their fellowmen, their nimble fancy picturing them already at the goal and recking not of the long and difficult way which each man must essay to reach that stage.

The host of dilettants in occultism wait in idleness, like young birds to be fed, craving more teachings despite their obvious failure to assimilate and apply those that they have received.

Some, too, there are who have caught a vision of the Holy Ones and, losing their zest in the ordinary pursuits of life, have straightway dropped their humdrum tasks to try to find Them, overlooking the fact that the humblest duty unfulfilled remains, until performed, an insurmountable barrier on the way to attainment.

Useless to yearn to find Them with the object of rendering Them homage! Sentimental hero-worship cannot conceivably give any gratification to Them personally, and devotion to Them, if genuine, will inevitably be translated into action. Their Chelas are those who Chelaship deserve. Their interest embraces all mankind of every race and creed, and those who would find Them may not brand any

man a pariah in their thought, or draw aside from any in fancied superiority.

Indulging dreams of future world-service at the expense of present obligations to any, none need feel surprise that his knocking is unheeded. They to whom duty is the paramount law of life will admit to Their company none but those who perfectly fulfill each action due to all men and to Nature.

The aim of those who pass within has naught in common with the motives of the host who wait in vain. The successful aspirants are those who have so far perceived their unity with all their fellow-men that the world's weight of ignorance and woe rests on their hearts, never to be forgotten or ignored, however fortunate their individual circumstances. Their realization of humanity's pain and despair leaves them no taste for the marvelous, no peace in idleness, no interest in dreams of self-advancement.

They serve as best they can wherever they find themselves, and their sincere appeal, "Help me to help the world!" is the open-sesame to assistance and instruction from Those whose own love and pity for the Great Orphan prompts Their perpetual sacrifice of glories won for lives of selfless service.

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## Ancient Scientists, and Modern

Theosophy is like mathematics. Nobody invented 2 x 2=4; it is a fact in Nature which humans discover. Laws of Nature are mathematical facts; human intelligence discovers them. Modern scientists and philosophers are endeavoring to discover the Laws of Nature. Their knowledge is very partial and their speculations are very often merely fanciful. But, for example, the multiplication table is not the result of speculation, nor is it partial, though it but forms part of a great science: it is one of the aspects of the Science of Numbers. Applying that to *all* Laws of the whole of Nature you will see that if a complete code of such Laws be made, then we would have the whole truth. Such a Code of Laws exists and we call it Wisdom-Religion or Theosophy or Atma-Vidya or Gnosis. That Code does not contain speculations but verified and verifiable facts. Who codified the Laws of Nature and how it was done is also explained in Theosophy. Therefore when we speak of ancient truths we do not imply that moderns are incapable of finding truth; the Great Souls among the Ancients discovered them and so can their modern successors.

# SOME ANSWERS BY W. Q. J.

## "The Great Orphan"*

QUESTION—What is the real meaning of that phrase so often seen in Theosophical papers, "the great orphan, Humanity"?

*Answer*—This phrase has a deep significance for me. An orphan may also be one who had no parents, as the state of orphanage is that of being without father or mother. If we imagine a child appearing on the earth without a parent, we would have to call it an orphan. Humanity is the "great orphan" because it is without parents in the sense that it has produced itself and hence from itself has to procure the guidance it needs. And as it wanders in the dark valley of the shadow of death, it is more in need of help and counsel than the mere body of a child which is the ordinary orphan. The soul is parentless, existing of itself from all eternity, and, considered as soul, mankind is hence an orphan. Plunged into matter, surrounded on every side by the vast number of intricate illusions and temptations that belong to earthly life, it stands every day and hour in need of protection as well as guidance.

If the idea of a loving parent be applied to the notion that a definite God has produced mankind, then we find that this supposed parent has at the same time invented the most diversified and ingenious series of bedevilments and torments to beguile, hurt, harass, and finally destroy the child. For if a certain one God is the maker or parent of man, then He also is the one who made nature. Nature is cruel, cold, and implacable. It stops for no man, it never relents, it destroys without mercy. When inhabitants of earth multiply, Nature manages to destroy millions of people in a night or two, as has now and then happened in China; the very elect of the earth are swept off the earth in a moment; slowly and painfully the infant races creep up the ladder of time, leaving as they go vast heaps of slain at the foot. The whole of life presents, indeed, to man more frowns than smiles. It is this fact that has made so many who are told of a loving father and at the same time of an illogical scheme of salvation revolt altogether from the idea of any meaning to life but despair.

I cannot see how the phrase "great orphan" carries with it the notion of being without guide or helper. The orphan is everywhere; but among the units composing it are some who have risen through trial to the state where they can help the lower ones. Orphans themselves, they live to benefit mankind of which they are a part. They are the head of the body of which the lower members are the less de-

**The Theosophical Forum*, April, 1894.

veloped units or atoms. Enthusiasm for the "orphan" is that which will lead to devotion and sacrifice; and that enthusiasm must be developed not only in the Theosophist, but in all the men of earth. Having it they will help all on their own plane, and each stratum of men rising in development will help all below until all belonging to the globe have risen to the perfect height. Then they can proceed to other spots in cosmos where are also wandering vast masses of souls also units in the "orphan," who require and can then receive the same help that we had extended to us. If this is not the destiny of man during the time when all things are manifesting, then the remark of Spencer to the effect that altruism is useless because when universal there is no one to benefit, must be accepted. However, the phrase in the question is one of those rhetorical ones that must not be read in its strict letter and ordinary meaning.—*W. Q. J.*

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## WHAT BECOMES OF THOUGHTS?*

QUESTION—What finally becomes of thoughts, both good and bad, sent out by human beings?

*Answer*—So far as the remarks of the Editor go they are very just, but a wider field appears to have been overlooked. It has been said that "thoughts are things," an assertion with which I am prepared to agree entirely; and I also firmly believe that the time is not far off when their substantiality will be recognized and understood by science more fully than at present.

A thought implies many things besides pure force exerted. If force is exerted, then there must be that which exercises it. What is this, and what is the effect of the exercise? When we think, it is known that there is a disturbance or disintegration of the grey matter of the brain. But next we must observe that there is at the same time physiological disturbance, change, or alteration in the whole frame. For instance; a thought of shame or disaster or punishment may bring all over the body a hot flush or a cold shiver; the thought of a great danger just escaped has made men dizzy and women faint. Is there nothing in this? Further, each thought makes a picture, save perhaps a purely metaphysical syllogism, but even there it is difficult to escape the formulating by the mind of some concrete illustration as the syllogism proceeds; and even in pure mathematics it will be impossible for the thinker to prevent the rising up of a picture of the figures used in the operation, because from youth the numerals were impressed on

*The Theosophical Forum, February, 1894.

his memory. Going on with this, we see that clairvoyants report that each thought makes a flash or picture objective to the inner sense, and from all the experiments in hypnotism we find that the old claim of occultism that each thought makes a definite picture must be true. Every clear seer will confirm this from personal experience. Still further; the astral light being a preserver of these pictures like a photographic plate, it follows that every thought has its picture preserved, and by that means what has been done or is being done may be known unerringly. Therefore thoughts, while they may be fugitive so far as concerns the thinker, are not so otherwise, but persist as seeds for good or evil in the whole race.

But, still more, every thought leaves a seed in the mind or manas of the thinker, no matter how fugitive the thought was. The whole sum of such small seeds will go to make up a larger seed for thought, and thus constitute a man of this, that, or the other general character. Thoughts, then are highly important, for, as the Buddha said, we are made up of thought and built of thought; as we think, so we act and will act, and as we act and think so will we suffer or rejoice, and the whole world with us.—*W. Q. J.*

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## The Serpent Symbol

The serpent has ever been the symbol of the adept, and of his powers of immortality and divine knowledge. Mercury in his psychopompic character conducting and guiding with the caduceus the souls of the dead to Hades and even raising the dead to life with it, is simply a very transparent allegory. It shows the dual power of the Secret Wisdom: the black and the white magic. It shows this personified Wisdom guiding the Soul after death, and its power to call to life that which is dead—a very deep metaphor if one thinks over its meaning. Every people of antiquity reverenced this symbol, with the exception of Christians, who chose to forget the brazen Serpent of Moses, and even the implied acknowledgment of the great wisdom and prudence of the Serpent by Jesus himself, "Be ye *wise* as serpents and harmless as doves." The Chinese, one of the oldest nations of our Fifth Race, made of it the emblem of their Emperors, who are thus the degenerate successors of the "Serpents" or Initiates, who ruled the early races of the Fifth Humanity. The Emperor's throne is the "Dragon's Seat," and his dresses of State are embroidered with the likeness of the Dragon. The aphorisms in the oldest books of China, moreover, say plainly that the "Dragon" is a human, albeit *divine*, Being.—*S. D., II, pp. 364-5.*

# WHAT IS THE MORAL NATURE?

MAN, as we know him, leads a quadruple existence. Our physical or sentient nature continuously admits the enveloping Life through the channels of the five senses. This supplies the food of the psychic nature which instantly absorbs or rejects the material provided by the experience, thus feeding the moral nature which seeks to retain and intensify the good, to avoid or destroy the evil sensations. By this desire and aversion of the moral nature, the intellectual or reasoning part of our being is constantly stimulated to relate the present to the past and the future, to adjust the internal to the external Life, or *vice versa*—and so, at last impelling and inducing the reaction of the *whole nature*, the Soul, the Man himself, the Spiritual Being, to unification with, or separateness from, the Life which surrounds and interpenetrates his own Life or Self. Either position compels the Soul itself to act, and this continuous Soul-action is what is meant by such terms as motive, meditation, concentration—the Will to live in harmony or disharmony with Life itself, whatever its forms or manifestations.

Experience is but a name to designate the interpenetration of the environing Life through the four transformations from without within, but Will is the reverse process from within without by which the Man interpenetrates the whole of Life which we call Nature. We have to learn to absorb the *whole* of Life—come into *conscious* union with it—or Life will absorb our own Being. The one is Immortality; the other is the annihilation of the *individual* consciousness of Life.

In man as we know him, he is already so largely absorbed in his moral and intellectual elements, that his merely human or personal existence appears to him the whole of Life. All his Thought, all his Will, all his Soul is concentrated on "good" and "evil" experiences—the mere *food* of Spiritual evolution. Each man is a moral and mental glutton or gourmand, or a mental and moral beggar and parasite—in either case a slave to his desires and aversions; so that the God in man is crucified between these two thieves.

What is needed, then, is Moral Education: not in a religious, or scientific, or personal sense, but in the sense of an understanding of the nature of the moral *Principle* itself—that Principle which is the source of *both* Good and Evil, according as it is used or abused. A *Theosophical* education is moral education, and the only moral education, for it is Self-knowledge, Self-discipline, Self-control, and leads to the union of the Soul of Man with the SELF of all that is.

# ON THE LOOKOUT

## The Thermal Year

As time goes by, and with increasingly intensive investigation, astronomy finds itself entangled in a maze of solar cycles. We already had the well-known eleven year cycle, the cycle of thirty-five years, and others, including, of course, the annual.

Now we find from an article by Gerard De Geer, *Science*, Nov. 11, 1927, that a biennial variation of solar forces takes place, substantiated by observation of the thickness of "varves," or water-deposited clay layers, correlated in the two hemispheres. Prof. De Geer believes that the beginning and end of the two-year "thermal year" are to be found near the equinoxes; in which case the old popular idea, considered by most to be discredited, holding to the meteorological importance of the equinoxes, attains more probability.

From our point of view the chief interest of the discovery lies in further proof that the sun is a *pulsating body*. For a pulsating body is a living body, regardless of whether science condescends to admit of life as anything but the special functioning of certain compounds.

The farther research proceeds into the arcana of matter, the more color will be found for the Theosophical doctrine that all matter is *crystallized life;* that is to say, life is not a function or mode of motion, but is primordial substance, whose latent *attributes* are the forms of action which science dignifies by a name truly applicable to their noumenon and creator only. The objectivity of vital action merely increases as the instrument rises on the organic scale. And in comparison with some forms of life—meteoric dust or terrestrial igneous rocks, for instance—the sun is highly organic, even in its material mask; while the real reservoir of forces behind it is the source of far more than physical heat or light.

## The Seismic Breath

According to accepted theory, earthquakes are due to slippages on faults in the rock strata, superinduced by accumulated strain, change of atmospheric pressure, or volcanic action. If this be so, they must come unannounced other than by prophecy based upon an observed accumulation of strain; and by no means could any surface motion be detected until *after* the shock.

Therefore, when the discoveries of Prof. Ishimoto, Prof. Akitune Imamura, and John W. Evans (*Science*, Nov. 18, 1927) pass with little or no public comment, it is proof positive that the whole ground can fall unnoticed from under orthodox scientific doctrine—as not infre-

quently happens. For the claim of these gentlemen is precisely that all shocks are preceded by a tilting of the earth; and Prof. Ishimoto states that he is able to predict quakes from one-half to five hours in advance, by virtue of that tilt.

This means that fault slippage is caused by earth motion-waves, expansions, or upheavals—a very different category from the slow continental upheavals required by the isotatic and other theories.

But the newly discovered motion is what Theosophy has always taught:

> Earthquakes may be brought on according to this philosophy by two general causes; *first*, subsidence or elevation under the earth-crust due to heat and steam; *second*, electrical and magnetic changes which affect water and earth at the same time. These last have the power to instantaneously make the earth fluidic without melting it, thus causing immense and violent displacements in large or small waves. And this effect is sometimes seen now in earthquake districts when similar electrical causes are at work in a smaller measure. (*Ocean of Theosophy*, 1893, p. 123).

No other possible theory approaches such changes as these in adequacy for the occasion; and what was true in 1888 is not less so now:

> . . . it is absolutely *false*, and but an additional demonstration of the great conceit of our age, to assert . . . that all the great geological changes and terrible convulsions have been produced *by ordinary and known physical forces*. (*Secret Doctrine*, 1888, I, 640).

## RISING AREAS

In truth, these strange heavings bear more than a poetical analogy to "breath;" for the earth *lives*, though its life be atomic and molecular rather than organic; its "principles" are analogous to those of man; and its Atma-Buddhi-Manas—is man himself. As the contours of a human body, and its every action, are the Karma of the ensouling Ego, so is it with Earth as a whole. Living, it must evolve and change with the evolution of its soul; and its alterations of contour are mild or violent according to previous causes—causes wholly moral and mental. A man is a gigantic, though unconscious, center of directive energies; a switchman who in very truth has the vital capacity to direct, unknown to himself, the channels of cosmic action. And so it is not for nothing that one land lives and grows while others decay; that the ocean floor rises about Hawaii, that Bogoslof Island in the Behring Sea is now suspected to be a new continent taking shape, (*Los Angeles Examiner*, Dec. 4, 1927) while strange chasms open in the bosom of Old England (*Pasadena Star-News*, Oct. 15, 1927). And the inroads of the ocean are such that many an English port, rich and prosperous in historic times, now consists of crumbling stones on the ocean bed offshore.

> . . . the Atlanteans were *post diluvian* to the Lemurians, and Lemuria was not submerged as Atlantis was, but was *sunk* under the waves, owing to earthquakes and subterranean fires, as Great Britain and Europe will be one day. (*S. D.*, II, 266).

### Future Tribulations

H. P. Blavatsky more than hinted at seismic trouble in store for New York; it is well known that the Eastern coast line is sinking, while evidence is that the West rises. Now comes Dr. Thomas Augustus Jaggar (*Washington Evening Star*, June 25, 1926) warning that the Atlantic seaboard and New York are in danger of earthquakes. There is more than meets the eye in an article by Dr. J. McKeen Cattell in *Science*, Nov. 25, 1927, for the Biographical Directory of American Men of Science shows that the East is losing in her per capita production of intellectual leaders, while the Middle West and West are unmistakably gaining. What does this portend? To Dr. Cattell it brings a fear that the East may never equal the cultural nations of Europe before losing leadership; and that this may mean "a waning of the world's great era in science."

To our mind, it is indicative of a Westward drift of Manasic evolution, corollary and correlative to the Westward motion of Continental evolution. For new lands *will* appear, Atlantis and Lemuria be reborn physically as they are nascent psychologically. When? Who knows? Born to life or born to death? Only he can say, who knows the outcome of the present struggle between Theosophy on one side, superstition and materialism on the other.

### Why Have Spiritual Preshyopia?

One of the most marked characteristics of the materialistic mind is its impracticality in grappling with such spiritual realities as may drop within its field of perception. Because the race mind *is* materialistic and will only be changed by the gradual oncoming of future generations, there are many thousands of professed Theosophists and avowed "believers" in Karma to whom it never occurs to apply the doctrine either to themselves or to the circumstances of their observation. Just as much as though they had never heard of the Great Law, to them a criminal is "a victim of society," a man in poverty an unjustly persecuted unfortunate; racial catastrophes are "visitations" instead of lessons; and above all, when calamity falls upon the home doorstep, they themselves recognize not their own.

Most markedly, Karma is never a matter of the here and now; all our own misfortunes—neat trick of the personal self!—are the inheritance of past lives whose sordid deeds can now be glossed over with a specious romance, because unremembered.

Yet nine-tenths of acts, good or ill, find recompense here and now, for man or nation. What blinds us is our *false codes*. If we would honestly look our own natures in the face under the cold, clear light of Theosophy, there would be no mystery about most of our sufferings.

Who connects the Opium Wars with the drug demon which has fallen upon the Anglo-Saxon race? Naturally we don't, because the outrage was committed upon a "heathen" race; but under Karma nature pampers no favorites. Who connects the régime of murder in modern America with the wholesale slaughter of the Red Indians? Our present profit from their blood-watered soil it is that blinds us. What Frenchman links the sorrows of "La Patrie" with Napoleon's wholesale brigandage? Ah, but Napoleon was patriotism and national glory incarnate, and why should there be concern that his throne was built on skulls.

The original hotbed of cholera was about the mouth of the Ganges (*Science*, Dec. 23, 1927). It lay, for Europe, a mine of disaster unsuspected, until the British occupation, and thereafter traveled to the ends of the earth on the wings of modern transportation. There were epidemics in 1816, 1826, and 1846, the last killing one hundred and fifty thousand in France alone—France, the Oriental rival of England and her co-despoiler of India.

By the same token, what complacent American attributes his unease over Japan, with its menace for the future, to Perry's forcing of her gates, with the same motive of greed which opened England to the furies of the Oriental Pandora's Box?

### AN OLD COMBINATION

Dr. Cadman of New York was asked the following question:

> Would you be good enough to give me your opinion on theosophy?
>
> I make this inquiry because I am urged by several friends to take up the study of theosophy. But I cannot think that it would give me the help I get from the Bible or the satisfying religious creed instilled in me by a splendid Christian mother, who taught me to have a steadfast faith in Him "with whom there is no variableness nor shadow cast by turning." (*Herald-Tribune*, New York City).

He replied as follows:

> I have answered quite a number of questions on theosophy already and will condense my previous opinions into a few paragraphs. Theosophy is a message from India, but it is Buddhism rather than Hinduism. It teaches that there is no forgiveness of sins and that every man must work out his own salvation by his deeds. It postulates the great law of Karma, which rewards every good deed and punishes those that are bad. Human beings are said to return repeatedly to earthly scenes until they are so purified that there is no need of further rebirths.
>
> Theosophic teaching is interesting, its cosmogony is very ingenious,

its ethic is unselfish and spiritual. But it is not so much a religion as a science of life. It has no deity such as the God and Father of the New Testament. Indeed, it seems to be somewhat polytheistic, with its planetary deities and its Mahatmas, who may be regarded as gods in the likeness of men. There is no reason why you should not make yourself acquainted with theosophy, and if you restudy the New Testament at the same time the differences ought to confirm you in your present faith.

Truly an interesting triangle! The perplexed enquirer, upon whom it has never dawned that *truth* might be at least as important as comfort, under pressure from friends whose enthusiasm for the "cause" of Theosophy seemingly matches their ignorance of its practical application—and an eminent man whose whole calling and prestige hangs upon the issue, called in as adjudicator!

But it is he who comes off best with a sincere and not unsuccessful attempt to be fair—even though the kind of Theosophy he has encountered permits him to believe that it has room for "Gods in the likeness of men."

### Indian Passivity

As recounted in *The Statesman*, Nov. 10, 1927, Sir J. Chunder Bose has rather accurately diagnosed the source of his country's ills.

A strange weakness and passivity has entered into the life of the people, and unless immediate steps be taken to remedy the evil, the end is inevitable. Nature shows no mercy to the feeble and the decadent; the vicious circle lies in this; the lazy is content with earning what is barely sufficient to maintain life itself. This reduces his power of work and his power of resistance to illness, ending in the lowering of the scale of human life, starvation and death. Different is the attitude of the people of the West, who even under great stress of national disaster have maintained their spirit and efficiency unbroken, and through their labour are building up national prosperity. May I say that this is greatly due to the unceasing interest taken by the State in the spread of education and in promoting the people's welfare?

In calling for better outlets for the intelligence of Indian students, he says that which should be well heeded by Western science; it is a pertinent warning.

Teaching and research are indissolubly connected with each other. The spirit of research cannot be imported by mere lectures on antiquated theories which are often entirely baseless and which effectively block all further progress. Nothing can be so destructive of originality as blind acceptance of *ex cathedra* statements. The true function of a great teacher is to train his disciples to discover things themselves. Such a teacher cannot be easily found and it will be your duty to discover him and give him every facility for his work. Let there be no creation of a learned caste whose attention is mainly taken up in securing special privileges. The civilization we have inherited has lasted for many

millenniums; you will not certainly allow it to be destroyed through weak passivity.

Yet the physical passivity of India is well matched by the spiritual passivity of the Occident, whose soul for the most part lies asleep and dreams as it slumbers.

As to India: the future will not be easy, nor will its consummation come soon or without supreme sacrifice. Yet a Mahatma *did* say the Hindu would one day rise to his old glories, because, however befouled, he has kept alive in his breast the flame of remembrance of the spiritual order within and behind visible nature.

### "Is Science A Blind Alley?"

The question is not asked by a "fundamentalist," in *Harper's Monthly Magazine*, February, 1928—but by James Truslow Adams, author of *The Founding of New England*, which recently took a Pulitzer prize as the best book of the year on the history of the United States, and of other notable and respected works. His article is from the wide view of the unbiased and intelligent historian, with its long vista of the interweavings of human effort. Mr. Adams draws a comparison which has not before been dared by any man of prominence—the deadly parallel between the Medieval priesthood, and the modern scientific caste whose mysteries are just as abstruse as were the churchly dogmas.

> If a merchant's clerk in the year 1000 was asked *why* he believed the dogmas of the church, just what those dogmas were, and on what philosophical basis they were founded, he could not have answered to save his life. They were the only sensible things *to* believe, and he was too busy and too practical to bother about philosophy. He knew that everyone else believed; he knew a lot of practical things the church did (or might do) for him, and anyone who did not believe was a crank or worse. In the same way, today, of the thousands who laughed at the Daytonians, how many could have told what is the philosophical basis of science, what are the assumptions on which it is based, and just how far, and why, it is a valid interpretation of the universe?
>
> They know—as the Catholic bookkeeper in the year 1000 knew, about the church—that science in certain practical ways has done a lot for them. There is the mechanico-materialistic interpretation of the universe, held by some scientists fifty years ago, which has now filtered down to the public and become fixed in its mind. The "average man" of the Middle Ages had his physical flames of Hell and his jewel-strewn Heaven. His modern counterpart has his "scientific laws" and his materialistic interpretation of the universe.

### The Modern Auto-Da-Fe

Mr. Adams then carries the parallel further, to the strange attitude of the ignorant follower toward his own leader and teacher who moves further along the road to knowledge.

> And bigotry along the new lines has already set in. If one were not historian enough to know how such things go, one might be surprised to find the "scientific, enlightened" mob who laughed at the Tennesseeans refusing to listen to the leaders among scientific thought. Let us take the case of a man I happen to know. As an open-minded youth, he read Darwin, Huxley, and the other scientists who were leaders in that day. In a sense he is himself a leader in his community, a man of fairly large income, a member of a somewhat exclusive intellectual club, but he says he has time to read only eight or nine books a year. Several of these are scientific, but he will have none of the philosophy of science. He would have no more use for Ritchie or Whitehead or Poincaré on the one hand than he would for the Daytonians on the other. If any "scientist" questions a purely mechanist-material view of the universe, he is to be summarily dismissed. He is as inflexible as the clerk of the Middle Ages. For him the scientific assumptions of a generation ago have become an established dogma, as little to be questioned *by the leaders of science itself* as by the Daytonians.

It is a most unmistakable picture of real persons and events. Is not Ernst Hæckel the grandfather of all those "scientists" of fifty years ago? Are not such men as the scientifically untrained publisher, Haldeman-Julius, and his favorite author, the rabid Joseph McCabe, a former Franciscan monk, the very arch-type of those who, from the basis of a "purely mechanico-materialistic" view of the universe, "summarily dismiss" such leaders of science as Dr. Henry Fairfield Osborn, Prof. Soddy, and all the rest, at the first sign of a heresy on their part toward the inviolate dogmas of materialism?

## The Ultimates of Science

Mr. Adams doubts very much whether science, which can answer any number of "hows," but remains silent before every fundamental "why," can permanently satisfy a humanity which has always refused to remain agnostic.

> Moreover, man has implanted in him a peculiar feeling that somehow there is such a thing as value or worth in the universe, that some things, some thoughts, some lines of conduct have more value than others; that a great poem is worth more than an obscene couplet scratched upon a wall; that a noble and brave man is worth more than a puny coward. But, however an individual scientist may ignore the implications of science in private and practical life, science has no place for values. In a universe governed wholly by predictable and inexorable law, value, in its human sense, is an inadmissible quality. The man who sacrifices his life to save women and children in a shipwreck is doing nothing more noble or of more worth than the man-eating tiger who pounces upon a child in the jungle. Both are equally the literally un-*willing* resultants of the entire complex of forces in the universe centering upon them at the time and place, and their acts are as wholly devoid of moral value as the motions of the stars in their courses.
>
> If we adopt sincerely and wholly the popular conception of science

> we really destroy all values in human life. The arts are already beginning to show this deteriorating influence. In fiction, for example, of what use to write of character if there is no such thing, if personality is a myth, if freedom of action is a dream, and if all we are is merely a succession of states of mind having as little significance as a glow of phosphorescence over decaying wood?

### The Future of Science and Religion

Mr. Adams is not sure that the next century or two will be as "scientific" as the present one. Science, he thinks, will come to be regarded as a very useful tool, but that it will lose its status as the only interpretation of the whole of nature—that is, as a philosophy of life.

> Whether in the course of the next few centuries some new religion may be taught, I do not know, but I do not believe that a few generations of scientific teaching have permanently altered man's nature. I believe that before so long he will insist, simply because he cannot help himself, on some restoration of spiritual and moral explanations and values in his world. A philosophy which teaches that there can be no answer to his deepest questionings, that all his spiritual and moral values can be resolved into nothing, that he himself has no personality, not only after death but even in this world, that he is merely a bundle of "states of mind" cannot satisfy him always. When beauty, love, duty, loyalty, and all the rest of what has hitherto given some value to existence have been swept away by scientific analysis, I believe they will come in again by some other door, though where that door may open from I do not know.

### A Questioning Note

There is a strangely questioning and expectant note in Mr. Adams' words—the query of one unknowingly in search of "the knowledge which was his in former births," and possibly not afar off from it.

> The old religions may long linger, but none can be born again. If science cannot lead into some new world of interpretation, it will be thrust aside, except as a tool, and man will turn to some new philosophy of life, for his instincts are stronger than his reason, and man is more than his mind.

If he but knew it, it is That in himself which "is more than his mind," sounding the trumpet call of spiritual memory.

For that "new philosophy of life" is older than man, older than the hills; and in the cycles of its own time possesses, either on its left hand side or on its right, the soul and thought of the race. It has been so before; it will be so again for some races, and Mr. Adams is one of the "John Baptists" of the new avatar of ancient wisdom—the avatar called "the Theosophical Movement," in its forthcoming aspect as a center of interest—decades hence—to the mind of the common man.

"Voodoo"

Another article in the same issue, of value to Theosophists, is *Voodoo*, by the explorer John W. Vandercook. Many remarkable examples of African sorcery are given by Mr. Vandercook. There are striking examples of the power of hypnosis in the hands of a skilled and unscrupulous operator, and some of the phenomenon of lycanthropy. —which has the same basis.

Mr. Vandercook's sympathetic understanding is truly remarkable:

> It is the common man's way to destroy what he cannot understand. In that giant composite common man we call our civilization, ignorance, not content with simple destruction, sometimes gives rise to a blinding contempt. We are scornful of alien cultures. The religions of our farther neighbors seem at best childish relics, at worst, impertinences which must be punished.
>
> Magic, that strange far thing of the forests, has been utterly dismissed from consideration. It has mattered to no one that in the jungles of Africa for ten thousand years a whole race of mortals held magic to be their wisest and most precious possession.
>
> Now, it is late. The black tribes of Africa are tired. Our force and our scorn have more than half convinced them that all the things which are not ours are lies. They themselves have let the old memories grow dim, and the magician's craft is no longer commonplace. But it is never too late to wonder while a few stories still come down to the sea . . .

African Healing

It is Mr. Vandercook's opinion that the African can defeat us on our most cherished ground.

> All men since the beginning have experimented with medicines and methods for combating disease. Judging by the healthiness of the people of African forest towns today (a condition surely not due to the salubrity of the equatorial climate!), negro medicine men have done as well as white ones. Pneumonia, half a dozen unpleasant sorts of fever, and a long list of complaints our medical science scarcely has names for, do, as a matter of fact, occur fairly frequently among the forest tribesmen. But the witchmen know the properties of herbs, they know the virtues of sweating, mud packs, and hydro-therapy; and they effect cures with astonishing rapidity.
>
> Ceremony and ritual, contrary to ordinary belief, rarely accompany these cures. They are performed with rather less ostentation than an American doctor displays when he gathers his eyebrows profoundly, purses his lips, and writes a hieroglyphic prescription for bicarbonate of soda. Sometimes, however, because the African witch-doctor feels very strongly the therapeutic importance of a patient's attitude of mind, he brings his hypnotic skill into play. Then mystery accumulates.

Very correctly he senses the fellowship with living nature which brings about these strange powers.

> Fetishism is perhaps, in its whole-heartedness, its vitality, and complete democracy, the most taking of all religious systems. Man, the negro believes, has an undying soul. But he thinks it stupid to say all

other things are dead. Men and memories persist forever, but so do trees, the wind, and the pale stars that sprinkle the night sky.

The African, alone among mortals, suffers from no superiority complex. Nothing in his long experience in one of the most unfriendly environments in the world convinces him that his poor self is the *solitary* absorption and delight of God. He fails hopelessly to see that he, one naked man, is more important in the permanent scheme than, say, a tree or an elephant or even a single leaf on a bending reed in the black mud of the marsh. The negro of the forest feels only that man is a partaker in a glorious adventure and that his soul is neither greater nor *less* than that of anything else in profuse nature—with one difference.

Time, opportunity, and long friendship, say the jungle men, have taught the wise old fathers some of the knowledge that is beyond man, that belongs to the spirits about him. Mutual understanding has induced the living qualities in trees and shadows and weird things to share their strength with man . . . It is not the herb itself in the mud pack over the blind man's eyes that will cure him. It is the living essence, the spirit of the herb that heals. Therefore, they argue, if knowledge loaned by the jungle to a witchman is repeated by an outlander who is not of the jungle and does not love the old gods, it is cheapened, and the herb withdraws its spirit and help, and the mudpack and spittle, deserted by the living qualities of its component parts turns to—mud, and the cure fails. Therefore, secrecy.

### The Source of Wisdom

Mr. Vandercook describes at some length the art of *Krajio*, or "tree-talking."

All African magic has its root in the ancient friendship of the jungle man for the brooding, dangerous and lovely world in which he lives. If one understands, the witchmen say, and understanding, loves, then all living things will be one's partners in the search for knowledge. Nowhere is this attitude better demonstrated than in the practices of the *krajio* of the Kru tribe that makes its home near the coast regions of Liberia and southern Sierra Leone.

Mr. Vandercook pays his respects to some branches of Science in no uncertain terms:

Zoömorphism has yet to be seriously investigated—for obvious reasons. European and American anthropologists, followers of the most pitifully conceited of all sciences, have felt that a decided shame attaches to anyone who even admits to curiosity in anything so palpably impossible. It is an ancient attitude and an unprofitable one. . . .

No one can explain magic. The white man's attitude toward the African is too well-known to make for mutual confidences. Unquestionably, however, it is the sheerest stupidity to dismiss it all with that contemptuous term "superstition." Superstition doesn't ever work, and magic very often does.

### Christianity at Home and Abroad

Turning to the *Literary Digest*, Dec. 11, 1926, we find the following criticism by Dr. Hutchison:

"Until that love is evidenced among the groups and sects of Christianity, until it becomes an outstanding feature of Christian ecclesiastical life, until it welds Christianity into an utterly amazing unity, it seems to me that we can never successfully present the Gospel of Christ to the world of Islam."

The *Digest*, Jan. 29, 1927, printed opinions to the effect that the missionaries have a share in the responsibility for the "impending collapse of all that the white man has built up in the East." It is questioned whether Chinese Christianity is more than skin deep, and whether, "in stilling the voice of Confucius, the Chinese have not been left without a moral guide." A Church of England ecclesiastic blames the Chinese outbreak on a wrong presentation of Western civilization, rather than on the church. But who has had a better chance to present Western civilization properly than the Church?

On the other hand, there are signs of a strange condition in India, set forth by E. Stanley Jones in his "Christ of the Indian Road," reviewed in the *Literary Digest*, Feb. 26, 1927. According to Mr. Jones, the Indians are making the rather important discovery that Christianity and Jesus are not the same, and that "they can have Him without the system that is built up around Him in the West." Mr. Jones predicts the possible purification of Christianity by India.

### Disintegration

According to the *Literary Digest* of Aug. 20, 1927, Dr. H. K. Carroll has reported to the inter-church conference that the Protestant churches of America are losing approximately 500,000 members a year. The causes are listed as lowered moral tone, the practice of churches in pruning their membership, the negligence of clergymen in failing to restore members who leave, and frequent migrations of families from one community to another. *The Troy Record* thinks that the chief difficulty is due to lack of harmony between denominations, and between factions in the same denomination.

The *Digest* reported on April 2, 1927, the Rev. Herbert Parrish's opinion that disintegration is creeping into the church. The Rev. Parrish does not seem to regret this, hoping that something better will spring up which will do away with the faults of present-day Protestantism, something "which will not bring religion into contempt among sensible people."

### The Origin of Civilization

In the *Scientific American*, May, 1926, Prof. G. Elliott Smith, University of London, upholds the contention that the types of ships used at the successive stages of civilization all over the world exemplify the persistent influence of the naval architects of ancient Egypt. It

is or was, one of Prof. Smith's favorite theories that civilization grew, not spontaneously, but by the radiative method, with Egypt as its center and fountainhead.

Theosophy teaches the same principle but contends that if Prof. Smith is in the right church, he is nevertheless in the wrong pew. And curiously enough, one of his own doctrines goes to show it—namely, that certain carvings in Central America represent elephants. In the *Scientific Monthly*, November, 1927, J. Eric Thompson, of British Honduras, has an article on discoveries in the famous Waldeck manuscripts. He found there represented among the carvings of the ancient Maya buildings, three unmistakable elephant heads, and inquires, "How could the Mayas represent this creature which has been extinct in the New World for scores of centuries?"

The answer is given in the *Scientific American*, January, 1926, which states that four Mayan sculptures seem to indicate that the culture of the Mayas and ancient Peruvians came from India and Cambodia, and show a Chinese influence.

### SINISTER AFTERMATHS

Following a particularly sensational crime recently committed, over 250 cases have been recorded in which the role of the dark power of suggestion was all too obvious. This is upon the authority of Dr. Sydney K. Smith, psychiatrist at the University of California. No one knows how many have been badly affected but not enough so to be treated. At a single hospital each of eight psychopathic patients reflects some phase of the case. One girl believes by turns that she is the murderer's mother and sister; three think they are the man himself, or some member of his family; one man is afraid to shave for fear of injuring someone if he allows himself to take a razor in his hand; one woman went for three weeks without sleep because she could not get the case out of her mind; an office worker was brought for treatment, unable to perform his work because his mind was obsessed with an attempt to solve the riddle of the murderer's personality; a woman of good family and irreproachable life was discovered to have sent telegrams to the criminal and to his mother and attorneys declaring that she was "for him one hundred percent." Worst of all, Dr. Smith has encountered numerous children who have developed fears and phobias —probably permanent psychic injuries—from reading of the case.

Various things are demonstrated by this condition: one is the moral responsibility of the press; another is the mediumistic condition into which a certain portion of the race is drifting—a condition of mental and moral passivity wherein the springs of action are released by every wind that blows.